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(London : Williams & Norgate, 1900; pp. 166; 2s. 6d.) This is a plea for liberalism in religion and theology *versus* literalism. The author would substitute for papal church guidance, on the one hand, and for biblical guidance, on the other, "the light of Christian influences, which is made up of thoughts, sentiments, and fancies, which often correct the light of Bible literalism. But it has, in common with that light, a historical connection with the life on earth of Jesus Christ." There is too little care taken to show that the errors and evils of literalism are due to the wrong interpretation of the letter, and not to the letter itself. Christ's use of the Old Testament shows this.—GEO. D. B. PEPPER.

The *Monatsschrift für die kirchliche Praxis* is a new series of the well-known periodical *Zeitschrift für praktische Theologie*. It is edited by Professor O. Baumgarten, of Kiel, in collaboration with Professor Drews, of Jena, and Pastors Niebergall, of Kirn, and Teichmann, of Frankfurt a. M., and published monthly by J. C. B. Mohr, Tübingen and Leipzig; annual subscription, M. 6; single numbers, averaging from 32 to 40 pages, M. 0.75. The editor contributes a monthly report called "Kirchliche Chronik," and, in addition, many valuable articles and notes. The series (1901) is opened by Professor Drews's interesting article on "Religiöse Volkskunde, eine Aufgabe der praktischen Theologie." The instalments thus far published contain much of great interest, also to transatlantic readers, especially pastors of German congregations, to whom the periodical is heartily commended.—W. MUSS-ARNOLT.

Geschichte der alten und mittelalterlichen Musik. Von A. Möhler. (Leipzig : Göschen, 1900; pp. 177; M. 0.80.) In this little compendium the author has presented in an unusually clear and comprehensive way the most of what is valuable to the student of music history in the development of the art prior to 1600. In his treatment of disputed matters, *e. g.*, Greek scales and their development to mediæval modes, the work of Gregory the Great, notations, etc., his careful references to the latest research, and to the grounds for varying opinions, make the book especially valuable. Particular commendation should be given to the unusually full treatment of instrumental and of secular music, in which most of the histories are lamentably deficient.—*Choirs and Choral Music* ("The Music Lover's Library"). By Arthur Mees. (New York : Scribner, 1901; pp. 251; \$1.25, *net.*) The author presents

this book to the "amateur" who wishes light on "the question as to how chorus-singing and choral music came to be what they are." Incidentally he hopes to demonstrate "how puissant a factor in shaping the course of musical progress chorus-singing has been in the past, and how necessary it is to the dissemination of sound musical taste at the present time." The result is a readable little volume, covering much of the general history of music up to the seventeenth century, and offering pleasantly its stores of more modern material. It is doubtful if technical discussions such as those upon mediæval notations, polyphonic experiments, and the development of the passion texts come properly within its scope. But a large amount of information about choral development in more modern times renders it of undoubted interest to music lovers, who will enjoy comparing, for example, the chorus of fourteen men and six boys that assisted Handel at the first performance of the "Messiah," the greater one of two hundred and seventy-one, including sixty male altos, which helped to give the "Elijah" its first hearing one hundred and five years later, with our own twentieth-century organizations. The final chapter of the book is on the ideal chorus and conductor, and makes the prophecy that chorus-singing at present is but in its infancy.—GEORGE COLEMAN Gow.

Geschichte der kirchlichen Leichenfeier. Gekrönte Preisschrift von Ludwig Ruland. (Regensburg: Manz, 1901; pp. viii + 301; M. 3.) This learned but clearly written work on the history of church burial customs is altogether from the Roman Catholic point of view. It promises a preliminary study of non-Christian and Jewish burial, but what it furnishes on these points is superficial and unsatisfactory. Its real value lies in its collection of materials throwing light upon the post-biblical burial service and the regulations on the subject in the Roman church. A specimen of its biblical exegesis is the interpretation of 2 Tim. 1:18 as a prayer for the dead. An amusing chapter denounces cremation as anti-Christian and materialistic. Indeed, there is much entertaining reading in this book as well as useful information.—GEO. S. GOODSPEED.

Religion in Literature and Religion in Life. Being two Papers written by Stopford A. Brooke. (New York: Crowell, 1901; pp. 59; \$0.60.) The more important, because the more original, of these beautiful and inspiring essays gives a brief but comprehensive and broadly